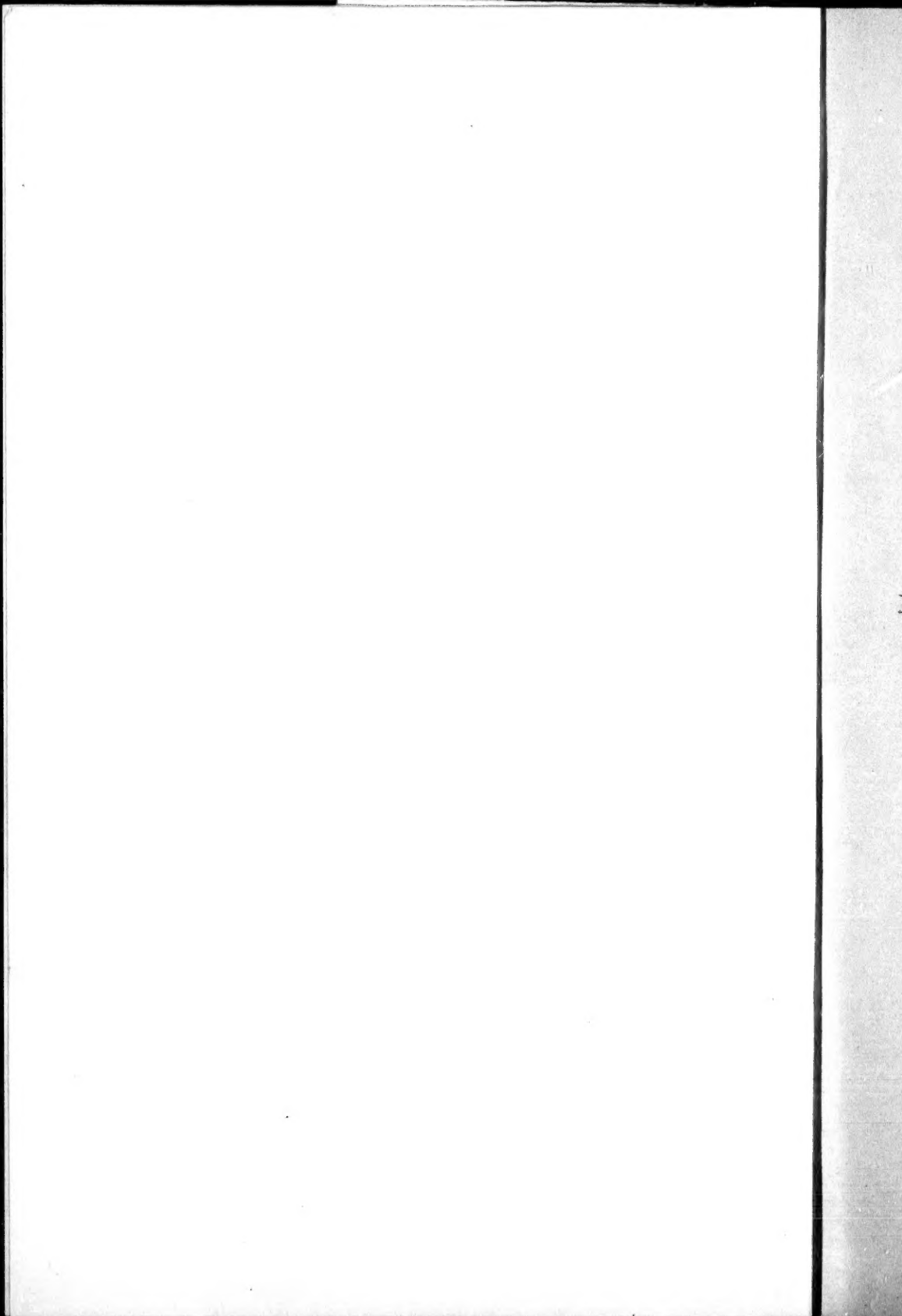




BISHOP CUMMINS ON THE PRAYER BOOK.

A SERMON,

PREACHED BEFORE THE ANNUAL CONVENTION OF THE
CHURCH IN KENTUCKY, IN 1867,

BY THE

RIGHT REV. GEO. D. CUMMINS, D. D.,

and Printed at the request of the Convention.

ALSO,

A LETTER,

FROM THE

RIGHT REV. BISHOP JOHNS, D. D.,

IN REPLY TO

A LETTER OF WITHDRAWAL, BY THE
REV. J. A. LATANE.

AND EXTRACTS FROM

AN ADDRESS,

OF THE

RIGHT REV. BISHOP DOANE, D. D.,

IN REFERENCE TO THE

SECESSION OF BISHOP CUMMINS,
OF KENTUCKY.

SAINT JOHN, N. B.

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REPORT OF THE COMMISSIONER OF THE GENERAL LAND OFFICE

FOR THE YEAR 1874

IN RESPONSE TO A RESOLUTION OF THE HOUSE OF REPRESENTATIVES, PASSED MARCH 10, 1874

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(34)

BISHOP CUMMINS

ON THE

PRAYER BOOK.

"Thus saith the Lord, stand ye in the ways and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls."—*Jeremiah* vi. 16.

"THE immediate present," says the latest historian of England, "however awful its import, will ever seem common and familiar to those who live and breathe in the midst of it. In the days of the September massacre at Paris, the theatres were open as usual; men ate and drank; and laughed and cried, and went about their common work, unconscious that those days which were passing by them, so much like other days, would remain the *dies nefasti*, accursed in the memory of mankind forever. Nothing is terrible; nothing is sublime in human things, so long as they are before our eyes. It is only when time has done its work that such periods stand out in their true significance."

It may be doubted if this remark is true of the age in which we live. The impression is deep and profound in every thoughtful mind, that the age in which our lot is cast is no common or ordinary age, but one ever to be remembered for its great events, its strange characteristics. And among these it may be doubted if there is any peculiarity more marked, and, indeed, more momentous, than the spirit of change, nay, of rash and reckless innovation, which, under the noble name of progress, deludes the minds of millions. In science, in philosophy, in religion, it is a time marked by the casting off of all the authority of the

past, by an attempt to unsettle the foundations on which successive generations have built and dwelt in security and peace.

In the sphere of religious truth this tendency finds its widest, its most alarming development; and there is nothing sadder on this earth than the spectacle of a gifted mind like Robertson, of Brighton, letting go at one time all the precious faith of his childhood, and sinking into the darkest abyss of doubt, where the only ray of light left him was the single truth, "it must at least be right to do right." How precious at such a time the inheritance of a faith whose cardinal doctrine is, that it admits of no change, but is, like its Great Author, "the same yesterday, and to-day, and forever,"—which, rejoicing in all progress, in science, in philosophy, in freedom, earnestly denies that in Divine truth there can be any progress, and contends steadfastly for the faith *once* delivered unto the saints, whose utterance ever is, the old paths are the only true paths, the only safe paths, and whose voice ever sounding amid the din and strife of the present is, "Stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

But not less marked than this is another peculiarity marking the religious character of our age. It is the longing for unity. It is the profound feeling that the present state of Christendom is not what its Divine Founder designed it to be, that His prayer that His people may all be one, has never yet been realized, and that the spectacle of a divided and warring Christendom—Christ's seamless robe torn and rent—is a grief to the heart of the Divine Master, and a mighty hindrance to the final triumph of His kingdom.

Under the influence of this conviction men are yearning for unity, some blindly feeling after it, and willing for its attainment to sacrifice even vital truth. Rejoicing in this tendency of men's minds, and desiring to add my mite to its safe direction, I propose to-day for my theme the *fitness of the Book of Common Prayer to be the bond of unity, the manual of worship for*

all the confessions which divide Protestant Christendom, the golden chain to restore the ancient unity of the Kingdom of the Redeemer.

I. And first, the special fitness of the Prayer Book to fulfil this office arises from the fact that it *embodies, as no other uninspired volume does, the ancient and primitive catholic faith of Christ's Church*; not catholic in any corrupt, or perverted, or exclusive sense, but catholic in the sense of the once universal, unadulterated faith of Scripture—the faith of the Church when its heart was yet warm with its first fresh love, ere philosophy, falsely so called, had defiled the pure well-spring of sacred truth. And this old and undefiled faith the Prayer Book embodies, not merely in confessions and creeds and articles of dogmatic theology, but what is far better, in devotional offices, in the utterances of prayer and praise, in supplication and adoration; so that the incense of its devotion is fragrant with the most precious truth of God's Holy Word. This goodly robe of the bride of Christ is wrought out of the purest gold of Divine truth—its warp and its woof are alike—Holy Scripture.

Let us look more closely into this statement. What great cardinal truth of the ancient primitive faith is not interwoven into the very texture of the Liturgy.

1. Is it the doctrine of the Trinity, the Tri-unity of Father, Son, and Holy Ghost? The wondrous thing about the Liturgy here is, that it brings this sublime verity close to our hearts in all its blessed practical significance, as nothing else can bring it.

Says one, who is not of this fold, but who bears his admiring testimony from without, "Who that has been able, in some frame of holy longing after God, to clear away the petty shackles of logic, committing the soul freely to the inspiring impulse of this Divine mystery as it is celebrated in some grand Doxology of Christian worship—as the *Gloria Patri*—a hymn of the ages, framed to be continuously chanted by the long procession of times, until times are lapsed into eternity—and has been lifted into conscious fellowship with the great celestial minds in their

highest ranges of blessedness and their shining tiers of Glory—who has not known it as being at once the deepest, highest, widest, most enkindling, and most practical of all practical truths?"

This is the work of the Prayer Book—to turn a theological mystery into a precious heart-truth of deepest experience. For as soon as the soul of the worshipper has prostrated itself in deepest humility and penitence before God, and received the declaration of His abundant pardon to those who "truly repent and unfeignedly believe," it rises into strains of loftiest adoration in a chant which has borne to heaven the praises of saints for one thousand five hundred years, or in the thrilling accents of the angels' song, or in the hymn of St. Ambrose, cries with the Seraphim, "Holy, Holy, Holy, Lord God of Sabbaoth, the Father of an infinite Majesty, Thine adorable and true and only Son; also, the Holy Ghost, the Comforter!"

Then, the worshipper turns to the ancient symbols and makes his confession of faith in a Creed so primitive and pure as to be rightly called the Creed of Apostles, or in another, scarcely less ancient and venerable, and chants "*God of God, Light of Light, very God of very God!*" And again there is heard the deep, earnest, plaintive pleading of the Litany, and to each adorable person of the Godhead does the prayer ascend, until it reaches its climax in "Oh, holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us!"

How can this foundation truth ever be lost out of the heart of a Church whose unchanging order of prayer thus enshrines it in the deepest, holiest feelings of the soul? And if one who ministers at her altars should prove recreant to this great truth, how keen is the rebuke which he must feel, as forever he is constrained to unite in such utterances.

2. Is the Atonement, the vicarious sacrifice of Christ upon the cross for us men and our salvation, a vital part of the Christian system? Not less full is the Prayer Book of this than of the Trinity; not in the formal and abstruse terms of

the theological science, serving only to confuse and perplex the mind of the simple believer in Jesus, but in strong cryings and pleadings for mercy "through the satisfaction of Jesus Christ our Lord."

Of the two hundred Prayers and Collects of this book, all, with scarce an exception, are offered in one name, are based upon one plea, "through the merits and mediation of Jesus Christ, our adorable Redeemer." *Redemption through the blood of the Lamb* is the key-note which floats through all this mingled chorus of praise and prayer. "Lamb of God that taketh away the sins of the world," is the Church's ever repeated cry in the *Gloria in Excelsis*; "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers," is its echo in the *Te Deum*. "By Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial," is the sinner's only claim to salvation.

But if we would know all the fulness with which the Prayer Book sets forth the propitiatory sacrifice for sin by the blood of Christ, we must turn to the most sacred and precious of all its offices, "the Order for the Administration of the Supper of the Lord." Language seems powerless to convey its sense of the infinite preciousness of the Redeemer's sacrifice. At each notice of the celebration of this sacred feast, the Minister is to remind the recipient that it is "in remembrance of His meritorious cross and passion, whereby alone we obtain remission of our sins." In the exhortation preceding the Office of Consecration, he is to bid them give thanks to God "for the redemption of the world by the death and passion of our Saviour Christ, both God and Man, who did humble Himself even to the death of the cross for us miserable sinners." As he kneels before the Holy Table, he prays "that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood." And more significant than all, he is bidden to declare that upon the cross, Jesus Christ "made a full, perfect, and

sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

Blessed testimony to a blessed truth! How sublimely does this volume witness to this "old path," this "good way" of salvation, in a day when men would take from the Gospel its very life-blood, by seeking to eliminate the truth of Christ's vicarious sacrifice. Let us thank God that its ceaseless utterance is, "Behold the Lamb of God which taketh away the sin of the world!"

3. Again, is the plenary inspiration of Holy Scripture a vital truth, essential to the very being of the faith? It is recognized and acknowledged throughout the whole framework of the Liturgy. The Prayer Book honors the Word of God as it is honored in no other volume on earth. "Hear what comfortable words our Saviour Christ saith:" "hear what the Holy Ghost saith," is its repeated utterance as it echoes the teachings of Holy Scripture. Here is no doubting, hesitating acknowledgment of the plenary inspiration of the Bible. And now, more than ever, we prize this testimony when recreant sons of our Mother Church in England have risen up to assail this pillar of the truth. Never can such false teaching widely prevail among men using this book, which bids them pray, "Blessed Lord, who hath caused all Holy Scripture to be written for our learning." Or again, "Oh, God, who hast instructed Thy Church by the heavenly doctrine of the Evangelists, give us grace that, being not like children carried away by every blast of vain doctrine, we may be established in the truths of Thy Holy Gospel."

Time forbids us to go further into this investigation, deeply interesting as it might prove. We might take successively other vital and central truths, dear to the hearts of God's people in all time, and show how each is incorporated into the very life of devotion. Thus the truth of man's ruined nature, the office and work of the Holy Spirit in the renewal and sanctification of the heart, justification by faith, "only for the merits of our Lord

and Saviour, Jesus Christ"—"a most wholesome doctrine, and very full of comfort"—these are everywhere inwrought into the texture of this book.

This, then, is our first argument. If to pray aright we need to pray "with the spirit and the understanding also," and if all the primal and essential doctrines of salvation are brought to the heart as blessed realities, and made the very flame of devotion by him who worships God in the order of this book, is it not eminently worthy of the high office we claim for it to lead the devotions of all who would "worship in spirit and in truth?"

II. We advance to another position. The Prayer Book is fitted to unite all reformed communions, because it enshrines most faithfully the true spirit of the Reformation.

The Book of Common Prayer is the fairest and most beautiful child of the great Reformation. It is a blessed monument of God's goodness to His Church, in bringing her great deliverance after long ages of bondage and darkness. It is the precious casket in which are laid up the spoils of the mightiest conflict waged with the powers of darkness, since the fathers of Christendom fell asleep, for "the truth as it is in Jesus."

How wondrously can we trace the hand of God in the agencies and instruments employed in the accomplishment of this work! First came the "Reformers before the Reformation," Wicliffe and his brotherhood, sowing in tears the seed for a harvest, to be reaped in joy by others. Then followed, in God's good time, Cranmer and his co-laborers, Jewel and Latimer and Ridley, and others whose names will never die: first, in 1554, only permitted to translate the Prayers and the Litany into the English tongue; next, under Edward VI., setting forth the first Book of Common Prayer, drawn up in the words of the royal decree, "according to the most sincere and pure Christian religion taught by Scripture, and according to the usages of the Primitive Church."

Then came the memorable Whitsunday of 1549, when, for the first time, the reformed Liturgy led the worship of a whole

realm, rejoicing in "the liberty wherewith Christ had made them free." Soon, indeed, under another reign, there returned for a season a night of superstition, to be followed only by a more glorious day, whose meridian brightness other generations are yet to behold.

But what a history is condensed into the few sentences just uttered! What prayers and sacrifices, what patient waiting and suffering, what stripes and imprisonments, what burnings at the stake were needed to win for the Church of the future, the glorious heritage of this book! And the great principle which guided the English Reformers was that enjoined in the text; they sought to find "the old paths"—"the good way" of the Church in its days of primitive purity.

Isaac Walton tells us that when Sir Henry Wotton was present at a Church festival in the city of Rome, and listening to strains of exquisite music, a Priest thinking the time a favorable one to win him over to the Romish faith, sent to him a note with this question: "Where was your religion before Luther?" To which question Sir Henry presently underwrote: "My religion was to be found then, where yours is not to be found now, in the Word of God." The work of reformation at which the martyrs and confessors of the English Church labored, and which hundreds among them sealed with their blood, was not the work of constructing a new system, but of restoring the old to its lost purity. They were like men who went forth to cleanse and restore some grand old cathedral, whose windows were darkened by the accumulated dust of ages, whose courts were defiled with uncleanness, and whose altars were polluted with strange fire: and their work was to clear away the heaps of rubbish, to kindle a new and holy fire on its altar, to fill its courts with the incense of pure devotion, and to let in the unobscured glad sunlight of truth, filling and flooding its whole vast area.

Such was the work which bequeathed to us the Book of Common Prayer, combining the "old paths" of the Apostolic

Church, and the "good way" of the Great Reformation. May we not safely challenge any portion of reformed Christendom to produce in any confession or symbol, or formulary of devotion, that which represents so faithfully the spirit of that great movement. Hear the grand and stately protest of the Articles of Religion, as for three hundred years they have borne their solemn witness against transubstantiation, purgatory, pardons, the worshipping and adoration of images and relics, the invocation of saints, the denial of the cup to the laity, the use of prayers in a strange tongue, the five added and spurious sacraments, the requiring anything to be believed as necessary to salvation "which is not read in Holy Scripture nor may be proved thereby," and then remember that the authors of this protest gladly laid down their lives in its defence, and sealed it with their blood.

We are not unmindful of the retort that may be made, that not a few, trained under all the influences of this book, and familiar with all the hallowed memories which consecrate it, have found their way back to the altars of a corrupt and idolatrous Church, even while the language of the Liturgy yet lingered on their lips. But we lay hold of the very objection to strengthen our position! The perverted religiousness of the human heart, which hungers for a sensuous worship and another gospel, can find no satisfaction in the simple scriptural worship of this book. A pure and Apostolic Church affords no abiding place for such a spirit. "They went out from us because they were not of us." They go forth to bear witness that, whilst this Liturgy remains intact, it will prove a mighty breakwater to save the Church of Christ from ever again being devastated by the floods of superstition and idolatry.

III. Again, we claim this high position for the Prayer Book, because it is committed to no human system of theology, but is broad enough and comprehensive enough to embrace men who differ widely in their interpretations and definitions of Scriptural truth.

It is indeed a peculiar glory of the Prayer Book that it is marked by the "elastic tenderness of a nurse who takes into account the varying temperaments and dispositions of children;" not by the rigid precision of an imperious task-master, who would prostrate into a procrustean bed all the varieties of human feeling and human conscience. It bears upon its very forefront Augustine's motto: "In essentials, unity; in non-essentials, liberty; in all things, charity." They who framed the Liturgy recognized the truth, that their work was not for a day, but for all time; not for a nation or a denomination, but for a great *Catholic Church*, which, in God's good time, might be co-extensive with the earth.

Hence they were careful that its doctrinal teachings should be set forth only as the Bible sets them forth, and as they were embodied in ancient creeds and liturgies, purified from all the errors which were the growth of a later and darker age. They called no man master on earth. They followed not Augustine, nor Luther, nor Calvin, but Christ and his Apostles. Hence the theology of the Prayer Book is not the confession of Augsburg, nor that of the Synod of Dort, nor yet of the Westminster Assembly. It is not Lutheranism, nor Calvinism, nor Arminianism. But better than all, it embraces all that is precious and of vital truth in each of these systems, yet committing itself to none; and a disciple of each of these schools may find in it that which gives "rest to his soul."

Does the follower of Calvin find the doctrine of election a "doctrine full of sweet, pleasant, and unspeakable comfort to the soul of a godly person?" So teaches the Seventeenth Article of Religion of the Prayer Book. Does the Arminian hold nothing to be more vital and essential than the doctrine of the free, unlimited, unrestricted offer of salvation to all mankind? He finds it running like a silver thread through all the texture of these beauteous garments of the Bride of Christ. Does the Wesleyan regard it as the blessed privilege of a child of God to know God as a reconciled father, who, in Christ, has put away

his sins, and given him joy and peace in believing? Where else is such a truth so fully recognized as in those seraphic strains of devotion which lift the soul into holy communion with God, and cause it to realize its acceptance in the beloved? Does the Lutheran place a high value upon the worthy partaking of the Sacrament of Christ's Body and Blood? Surely, the lofty glowing language of the Communion Office is fitted to meet the deepest longings of the soul as it feeds on Christ in the heart by faith with thanksgiving.

Are not these facts evidence that the system of the Prayer Book is the system of the Bible? This is the boast, this is the honor of our Church. Let her willingly submit to the ignorant reproach that men of every creed can find in her something to favor their views, while she shares this reproach with the Word of God. It is this fact which fits her for universality. In this fact is found her chief power.

IV. Once more: In claiming for the Prayer Book that it is fitted to be a basis of unity to all Christians, we claim for it what the experience of centuries has confirmed, that it is eminently adapted to unfold and nourish the spiritual life of the believer.

Where is the longing of the soul which it does not satisfy? Where the craving it does not appease? Where the deepest experience of the love of God which finds not here an appropriate utterance? Where the contrition which cannot unburden itself in its penitential pleadings? What soul-sorrow finds not fitting expression? What soul-rapture may not find wings for its heavenward flight in these anthems worthy to be chanted by cherubim and seraphim?

Here we advance our argument to a high position indeed. We claim that the voice of three hundred years bears testimony to the truth that the Prayer Book is eminently fitted to develop and nourish the very loftiest type of spiritual piety. We are willing to test it by its fruits in the lives of the faithful. And just as the course of a stream may be traced at a distance by the

luxuriant skirt of trees lining its banks and fed by its waters, so through all the lapse of three centuries may we trace the windings of this river that makes glad the city of our God, by the trees of righteousness, the saints of lofty stature, whose roots found rich nourishment in its living fountains.

The monks of the Middle Ages spent almost a lifetime in illuminating, by curious skill of the pencil, the Missal and the Breviary; but what an illuminated edition of the Prayer Book would it be, could we gather around it the lives of the elect and saintly spirits who have been nourished at its rich banquet of spiritual food. It will well repay us to walk with reverent step and admiring hearts along the far-stretching galleries of the Church's history, and pause before the portraits of men and women whose names are dear to all God's people, and who may be justly claimed as living epistles, witnessing to the power and preciousness of this book. "*Come and see*," is our reply to him who would depreciate the Liturgy, and tell us that its tendency is to deaden spirituality, and to make formal, lifeless Christians. "*Come and see*" the saints of lofty stature, the men and women of lofty holiness, the mighty wrestlers with God, the meek and lowly followers of the Lamb, whose names and works are now the heritage of all Christendom, and whose lives are most truly the fruits of Prayer Book nurture.

To what sphere of faithful service for Christ can we turn without meeting a cloud of witnesses to this truth? Is it among those who "resisted unto blood" for the precious truth of the Gospel? What venerable and saintly forms are those which pass before us, girded for the sacrifice and chanting, "This is the day the Lord hath made; this is the way, narrow though it be, yet full of the peace of God, and leading to eternal bliss?" Need I tell you? They are Ridley and Latimer, Cranmer and Bradwardine, Rogers and Philpot and Taylor, on their way to the stake, to swell "the noble army of martyrs!"

Is it among great doctors and masters and learned theologians, whose writings form the stately buttresses defending and uphold-

ing the temple of truth? Where shall we find names more august than that of the Church of England's great apologist, Jewel, whose piety was as profound as his learning, and of whose departure it has been beautifully said by his biographer, Walton, that "it was a question whether his last ejaculations or his soul did first enter Paradise?"—or the incomparable Hooker, whose meekness and heavenly-mindedness we are apt to forget amidst the bright shining of his wondrous intellect—or the myriad-minded Jeremy Taylor, or Stillingfleet, or Chillingworth, or Barrow, colossal champions of the reformed faith.

Is it among true hearted and faithful and holy pastors? What beauteous pictures are those that live in our memories of the life of the saintly Leighton, of whom Burnet said, after an intimacy of more than twenty-two years, "I never once saw him in any other temper but that in which I wished to be in the last moment of my life—of the simple minded and gentle country parson of Bemerton, whose dying request was, 'Read me the prayers of my mother, the Church of England; there are no prayers like them;'" of the home and the flock of Leigh Richmond in the beauteous Isle of Wight, where the grave of the Dairyman's Daughter, a Prayer Book Christian, is a spot sacred to the heart of millions who have wept over her touching story, of the lives and labors of Tillotson and Ken, of Usher and Hall, of Simeon and Cecil, of Newton and Ven.

Shall we seek among the sweet singers of the Church for traces of its influence? Where but at these fountains did Cowper, and Charles Wesley, and Wordsworth, and Keble drink in inspiration?

Passing to the noble sphere of a world-embracing philanthropy whose names are enshrined so sacredly in the hearts of all good men, as those two Prayer-Book Christians, one whose last request was, "Lay me quietly in my grave, place a sun-dial over my breast, and let me be forgotten," and yet whose statue in St. Paul's Cathedral bears the name of John Howard; and the other who sleeps in Westminster Abbey by the side Pitt and Burke,

and Canning and Sheridan, his compeers, yet greater than them all—William Wilberforce. Or, rising to the highest field of holy labors, whose names shine out against the darkness of heathenism so bright as those of Martyne, of Heber, of Selwyn, and a host like-minded, who found in this book strength and holy inspiration.

By its fruits is the tree known; and by its fruits let the Prayer Book be tested. Is it presumption, then, to claim for it a fitness to be the Prayer Book of all Protestant Christendom, to bind together in one great Christian family those now divided and discordant?

Will it be said that it is in vain to hope for, to pray for, to labor for such a result? Nay, not so; there is a yearning for unity, deep-seated and wide-spread, which can only come from above, and which stirs the noblest among us to heroic action? What a sublime thought that this is the work God hath committed to us, whose birthright is this heritage—to restore the long-lost unity of Protestant Christendom upon the basis of the Prayer Book! To grasp this thought in all its fulness would of itself elevate the Church to a status never yet attained in this generation. It would heal every division, and hush every voice of strife among ourselves into silence. It would animate us to the noblest endeavors after a character becoming a position of honor and responsibility such as this. It would incite to noble deeds of piety, noble works of love, to prove to all men what mighty power for good God has entrusted to His Church. It would restrain all harsh judgment and condemnation of those whom we seek to bring into our heritage. And its voice of love would ever be to all who profess and call themselves Christians, “stand in the ways and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest to your souls.” “Come and sit down with us at this feast of fat things. Come and share our inheritance. Come back under the shelter of the old roof-tree of our Father’s house. Come with us and

we will do you good, for the Lord hath spoken good concerning Israel."

Oh! blessed vision of the Church of the future, as it rises before me to-day, a city at unity in itself; its strength no longer wasted in intestine warfare but combined against a common foe, going forth from conquering unto conquest, fair as the sun, beauteous as the moon, and terrible as an army with banners.

A LETTER
FROM THE
RIGHT REV. BISHOP JOHNS, D. D.,
IN REPLY TO
A LETTER OF WITHDRAWAL, BY THE
REV. J. A. LATANE.

MALVERN, Feb. 2d, 1874.

Reverend and Dear Brother :

“ You might well suppose that the announcement contained in your letter would cause me both ‘ surprise and pain,’ in which your many friends have largely shared, on hearing of your withdrawal from the Church of their deliberate choice and devoted affection.

“ For many years your own love for that Church, and your diligent labors in her Ministry, have compared favorably with those of your attached brethren of the Clergy, and secured for you the kind regards of the intelligent and pious Laity throughout the Diocese. Of this you have received many and unmistakable proofs, which respect for your delicacy restrains me from mentioning. In all this favorable manifestation, no one rejoiced more cordially than myself. I thankfully regarded you as one, on whom, in my age and infirmities, I could rely, to aid in steadying my feeble steps, and supplying my lack of service. This I am sure you perceived, and can in some degree understand the shock and sorrow, which your announcement has caused.

“ You need not, my dear brother, apprehend any ungenerous construction of *your* motive in taking this serious step. For our brethren in Virginia, I can engage, that one and all will render

you full credit for conscientiousness, however decidedly they may disallow the reasons you assign for leaving the Episcopal Church, and regard it as a causeless separation.

"Your just testimony, as to the unchanged Protestant and Scriptural teaching of the Articles and Offices of the Church, is no more than was to have been expected from one of your intelligence and candor, though it is testimony, which many persons must find difficult to reconcile with your 'withdrawal.'

"Your testimony may be presented as follows: You, of course, regard the doctrines held by what you call the 'Low Church Party,' to be sound and scriptural. Now, on page thirteen you represent 'the Thirty-Nine Articles of the Church, which were designed to be the standard of doctrine for the Church,' as sustaining the Low Church Party in its teaching, and as proving 'conclusively that it (the Low Church Party) holds to-day the doctrines held by the framers of the Prayer Book.'

"This passage in its connection affords favorable testimony to the orthodoxy of the XXXIX Articles, and directly to the orthodoxy of the Prayer Book.

"Again, page four: 'It is true that her standards of doctrine remain unchanged, and the XIX and XXIII Articles in the Prayer Book still testify to her original Protestant stand on the question' (the question of the Ministry, which carries with it the whole question about Priest, Sacrifice and Altar.)

"Once more, page 4: 'I am satisfied that this doctrine ('that Baptism invariably effects regeneration,') was *not held* by the framers of the Prayer Book, *nor intended to be expressed* in the Services, and therefore *it is not really* the doctrine of the Church.'

"I do not cite these passages as dissenting from them, for I think them accurately true; but as expressing your deliberate opinion as to the strict conformity of the teaching of the Church, in the Articles and Offices, with the Word of God as interpreted by the Reformers.

"For separation from a Church, justly entitled to such testi-

mony, what reasons can be assigned? Those alleged in your letter I cannot recite in full—nor is it necessary, being, as you say, ‘just those, which have been for some years a burden and grief to many in the Church;’ and it might be added, which have been often and clamorously urged by adversaries without. They may be thus summarily stated :

“There are in some of the Formularies provided in the Book of Common Prayer, a few, very few, words or phrases which, though if rightly interpreted according to the intent of the framers, they express true doctrine, yet are *liable* to be misunderstood, and in fact have been and are so misunderstood and perverted, as to subserve the cause of serious doctrinal errors. This statement is unhappily true, and furnishes a good and sufficient reason for such alterations as may be necessary to obviate the evil. But it is no valid reason for repudiating the Book, or *withdrawing from the Church*. If *this* were admitted, consistency would require us to reject the Pauline Epistles, and withdraw from Christianity. St. Peter (ii. iii. 16) writes, that in all those Epistles ‘are some things hard to be understood,’ and which certain persons wrest, as they do also the other Scriptures, unto their own destruction.’ You would not expect me to allow the validity of a reason, capable of an application so wide and so destructive, and which would make a clean sweep of all we both hold to be most precious.

“The true lesson taught by the facts, which are admitted is, the importance of such alterations in the Rubrics relative to their use, as may most effectually guard against misunderstanding and perversion. Any such interference with the text of Sacred Scripture is out of the question; but for an uninspired document no such exemption can be claimed. Now this Church, after the example of the Church of England, has in her Preface to the Book of Common Prayer laid it down as a rule that : ‘The particular forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and *alterable*, and so *acknowledged*, it is

but *reasonable* that upon weighty and important considerations, according to the various emergencies of times and occasions, *such changes and alterations should be made therein* as to those who are in authority should from time to time seem either necessary or expedient.

"Wise and ample provision is thus made to remedy just such evils as those of which you complain. But you despair of relief in this way—pronounce it an 'absolute impossibility;' represent the effort made in this direction, by the nine Bishops in a letter to their brethren, as a 'signal failure,' ending in a 'mortifying discomfiture.' Having been present in the House of Bishops during the entire proceeding to which you so slightly refer, and having watched it with intense interest for those whom it was intended to relieve, and having carefully committed it to writing *at the time*, I feel at liberty to correct the erroneous impression you have received.

"Before an opportunity offered for presenting the letter of the nine Bishops, the whole subject was introduced in a promising form, and with a very appropriate statement by one of the majority. The discussion, which continued for several days, was conducted not only with exemplary courtesy, but in a fraternal spirit, which will not soon be forgotten by those, who witnessed it with admiration and gratitude. Instead of widening the distance between those who differed, that distance diminished with every day's deliberations. The measure at first proposed was from time to time variously modified with most amazing concord, and at last adopted and signed, as published, by the whole House with only one exception. The names of forty-eight Bishops are affixed to the Declaration. This result you will scarcely characterize as a 'mortifying discomfiture.' You, my dear brother, may think and say that 'the Declaration' is not in 'any sense' a gain to those for whose relief the nine Bishops were concerned. I can assure you that though what those Bishops sought was but partially attained, yet it was so much beyond what they hoped from a first move,

and was yielded so handsomely, that they 'thanked God and took courage.' I will add, that when the Declaration as adopted was previously submitted to Bishop Mellvaine with the inquiry, 'How does this strike you?' he very emphatically replied with a smile of unmistakable satisfaction, 'The best thing yet!' But the Circular addressed by the nine Bishops to those whom they sought to relieve, and which was prepared and sent to press after the Declaration was adopted, and to which I beg leave to refer you, may enforce my brief report, and perhaps modify your views of the transaction and its results.

"It placed you, and others who agree with you, doctrinally, in an easier and more advantageous position, leaving you unchanged in your conviction that the great spiritual change, the new birth unto righteousness, is not inseparably connected with the administration of Baptism, and that the contrary view 'was not held by the framers of the Prayer Book, nor intended to be expressed in the Service, and is not therefore the doctrine of the Church;' and, moreover, sustaining you in this your conviction, by this Declaration of forty-eight Bishops in Council, who state that, 'being asked, in order to the quieting of the consciences of sundry members of the said Church (P. E. Church in U. S.) to declare our conviction as to the meaning of the word 'Regenerate' in the Offices for the Ministration of Baptism of Infants, we do declare that, in our opinion, the word 'Regenerate' is not there so used, as to determine that a moral change in the subject of Baptism is wrought in that Sacrament.'

"That efforts would be made by some to explain away the meaning and force of this testimony was to be expected; but there it stands, to be understood and used agreeably to the express design of the signers and the proper import of its terms; and, as the nine Bishops and very many others thought, worth considerably more than 'nothing,' both in itself, for the excellent spirit in which it was done, and the hope thus given that, as it should become apparent that other measures were needed 'for the preservation of the unity of the Church, and cutting off

occasion from them that seek occasion of cavil or quarrel against her Liturgy,' such measures would be adopted.

"Another consideration which you urge with much feeling, is the 'attitude which the Protestant Episcopal Church has assumed toward the great bulk of Protestant Christians.' Of course you do not mean the 'Church,' for you say in the same immediate connection that her standards of doctrine remain unchanged, and the XIX. and XXIII. Articles in the Prayer Book still testify to her original Protestant stand on this question. I therefore understand you to mean, what you indicate by 'the prevailing opinion,' the current of 'public sentiment' Such 'sentiment' and 'opinion' you regard as imperious and unchurching in reference to all Ministers not Episcopally ordained.

" 'Public opinion,' when counter to our own, may be annoying, but it is of no authority. 'Prevailing sentiment' is too variable and fallacious to be entitled to the consideration and influence which you seem to allow it, even when you denounce it as pernicious. Under such circumstances, it would be more like yourself to stand immovably witnessing for the truth, trusting to its power for triumph, and not to seek relief by getting away from opposition. Your known spirit authorized me to anticipate a calm but unflinching maintenance of a right position in a right cause. I confess I am disappointed.

"When, in any matter involving conscience, be it in reference to faith or practice, public sentiment is erroneous, and becomes so prevalent and aggressive as to pass into law, *then*, indeed, the grievance is intolerable. This is precisely what you *fear* on the subject of the Ministry. You think the drift is decidedly towards the high latitudes, and the current so strong that the result is inevitable, that the bearing of legislation is increasingly in that direction, and has already progressed so far, that if we accept the current interpretation of certain Canons, no Minister of the Episcopal Church can now, by *any one official act*, recognize any other Protestant Church, or the Ministers of any other Church, as lawful Ministers.

"I am not aware of any such advance in Legislation as you describe. The only action on this subject of recent date was the adoption of Canon 11, Tit. 1, 'Of persons not Ministers of this Church officiating in any Congregation thereof.' It simply prohibits the officiating in any one of *our Congregations* of any person, without sufficient evidence of his being duly *licensed or ordained to Minister in this Church*. The language of this Canon is by no means as strong as that in the preface to 'the Form and manner of Making, Ordaining, and Consecrating,' established in General Convention, Sept. A. D. 1792. In both, the purport and scope are the same, to protect the Congregations of this Church against the ministrations of persons, who are not responsible to this Church for what they may teach and do. It does not declare that no persons are *Ministers* except those ordained to minister in this Church, but simply that such only are allowed to officiate for our people. It is a prudential municipal regulation, that our Congregations may not be exposed to disturbance by the insidious teaching of some one who might delight in the opportunity for creating confusion, especially as he was not liable to be dealt with for the evil he had caused.

"It is worthy of notice that this regulation is virtually in practice, to a greater or less extent, by other Churches, where it has not been ordained by law—a condition, which I apprehend, involves more delicacy, and gives occasion to more offence, than where the whole is the subject of positive enactment.

"The regulation is not a line wider than the Church's responsibility. It covers only the services provided for our *own* people and in our *own* places of worship. If any one of our members or Ministers thinks proper to visit an assembly of Christians of another Church, and to join in their devotions, listen to their teachings, partake in their Communion, there is no law prohibiting his course. It is for him to judge of its expediency; and if he exercises his liberty without ostentation, and without invidiously reflecting on brethren who do not desire to follow his example, he violates no rule of his Church, and is not justly

liable to censure. If he is injured by the indulgence, he has himself only to blame, and for any benefit he receives, all who love him will be thankful.

"In the Church in the United States, such intercommunion is neither interfered with, nor likely so to be. I regard this as one form of the practical recognition which you seem to think is discountenanced by 'the Episcopal Church.' Not the Episcopal Church, my good brother—her skirts are clean. There are indeed certain Episcopalians—how many I know not—I wish there were none—whose temperament inclines them to exclusiveness, and whose harsh censure of those who differ from them equals the outcry of the craftsmen at Ephesus. But these are not the Episcopal Church. They speak without her sanction, and have no power to enforce what they dictate. Such vehement and 'imperious' vociferation may be annoying—nothing more. You seem worn out by this din, and propose to find relief by retiring from the enclosure now common to both. I would agree with you, if they had essentially altered the enclosure—changed its ministrations so as to forbid what we consider obligatory, or enforce what we deem sinful. If they had power for all this, and had so used it, then we could but suffer to death if need be, or for conscience' sake go out to live and labor elsewhere. But no such transformation has taken place. The venerable Church in itself, is from corner-stone to the cross-surmounted spire, the same from which at an incalculable cost our fathers wrenched the corrupt accretions, by which it had become disfigured and defiled. The Services, in which we engage are the same simple Scriptural Services by which their hearts ascend to God in prayer and praise. The servants who minister are free to preach the glorious Gospel—no let or hindrance other than their own infirmities. The children are all free to take the Bread, and drink the Water of Life. And shall we leave this blessed home and relinquish this precious heritage? For what?—Whither, and with whom?—No! no!—it is all ours and unchanged! Let those who covet change, and are intent on innovations, who 'are

not of us, go out from us ;' but let those who love the Church as it is, and because it is what it is, who find refreshment and strength in its Scriptural Services and Sacraments, who prize its Apostolic ministry and open Bible, abide in the enjoyment of these inestimable privileges, guard them with jealous care, and transmit them unimpaired to those who are to come, and so meet, as we may, our responsibility to them and to the Great Head of the Church, who has entrusted to us such incomparable treasures.

"This, my dear brother, is my clear conclusion, after a careful consideration of the reasons you assign for your 'withdrawal,' not one of which, as far as I am capable of judging, furnishes any justification of your act.

"You know how fully our Theological views harmonize. I also agree with you in reference to grievances of which you complain, though I think you over-estimate their extent and power. That I regard you as mistaken as to the duty which these grievances impose on the Clergy and Laity of the Church, and as to the proper mode of obtaining relief, the previous pages sufficiently disclose. You will believe me, when I assure you of the great reluctance with which I make to you this communication in *this mode*, but your letter in print and published left me no choice.

"In what I have thus written, there is, I hope, not a word discordant with the fraternal relations which have obtained since our intercourse began, or to impair them in the future.

"The Scriptural example, which you adduce to support your policy of withdrawal I readily accept, and fervently hope it will have your entire conformity. Paul and Barnabas had 'sharp contention,' and they 'departed asunder one from the other'—sought separate spheres of service, *that was all*—neither of them *withdrew from the Church*. If, however, you think you must make the experiment, I trust you will only depart for a season, that we 'may receive you forever a brother beloved.' And if my already prolonged life is extended so far, you will find me ready at the entrance, or rather hastening, as fast as my totter-

ing steps will permit, to meet you, to accompany and welcome you to your early home.

"Then may I say, as did the aged Simeon, 'Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.'

Meanwhile, Yours truly,

"REV. J. A. LATANE.

J. JOHNS."

EXTRACTS FROM
AN ADDRESS
OF THE
RIGHT REV. BISHOP DOANE, D. D.,
IN REFERENCE TO
**THE SECESSION OF BISHOP CUMMINS,
OF KENTUCKY.**

I NOW turn for a moment, by the strange law of association, which we call contrast, to speak, as I think a Bishop ought to speak, within the sphere of his direct, diocesan responsibility, about the revolt of the late Assistant Bishop of Kentucky, and his unjustifiable attempt to found, in America, a schismatic branch of the Church. The younger Clergy have a right to know, and the older Clergy have given me continual reason to think that they are glad to know, what their Bishop thinks about a matter, insignificant in its present position, but pregnant with fatal principles of error. And the lay people need more instruction than they get, about such things, especially when we remember how many there are, whom the fair beauty of the King's Daughter has attracted for admiration, more than her true Queenship of Divine Descent and Royal Marriage has won, to recognize her claim on their allegiance.

I say but little about the man who has lifted his heel against the Mother, whose bread he had been eating for eight and twenty years. It would be well, I think, if none of us made mention of his name, save only in our prayers, if perhaps this thought of his heart may be forgiven him. Nor do I say much of the movement itself. Its only principle is one which contradicts itself; the carrying of the Apostolic office into a body that denies a continuous Apostolate. Having in it, at its birth, the seed of its own

death, a papal individualism that matches its protestant self-will, it cannot come to much. It has no *raison d'être* at all. Men may go out into the wilderness, to see a reed set in the quaking morass of an unsteady faith, shaking with every blast of vain doctrine, or swayed by the feeblest gales of popular applause. But they will not stay there. Vagueness, negations, and instability will not hold men long. I am inclined to think that the old sequence of things in the plain of Shinar is continually reproduced,—the attempt to build a great ecclesiastical structure of human devising, with bricks for stone, and slime for mortar; followed by a breaking up of the oneness of speech of the old Creeds into the confused tongues of varying opinions and beliefs; and that succeeded by the destruction, sent from God, of the half finished structure, the Babel of pride and self-will.

It is the quick device of Rome, to say that this is Old Catholicism in the Episcopal Church; and the Press, ingeniously, and often intentionally ignorant, and playing with wonderful facileness into Roman hands, cries out—"A second Reinkens." There are no two things farther removed, and no two men more diametrically opposite. Reinkens has been constrained, by the well-considered, patient, deliberate action of a large body of able, intelligent, earnest men, into an Episcopate, which he fills with conspicuous and most unassuming modesty. This man, with heated haste, heads, of his own choosing, an assemblage of men "in debt, and in distress, and discontented," and rushes into violent schism. And it is to be borne in mind always, that this Church has changed no single formulary of the Faith, since the first, or the second, or the third promise of this man, to conform to her doctrine and worship.

Fluctuating changes of opinion, individual practices, unauthorized, or at least *not* authorized, variations of view, looking in either direction, all these were, seven years ago, and are to-day, in the Church. But no solitary article, no single principle, no word of worship, no definition of doctrine has been touched.

They are, and the Church is, the same. Whereas, the Roman Catholic Church has changed the Creed twice, within our memory, by separate definitions; and under penalty of excommunication, has imposed new terms of Communion on her Bishops, Priests, and people; and added new dogmas to the Faith, which no baptismal or ordination vow pledged them to accept. So that the Old Catholics took their first stand upon the point whence Rome had moved. With them the Church has changed, and the men seem to have changed, only, in the same way that the sun seems to us to move. With us the Church is unchanged, and the men have gone out to follow their own devisings. I emphasize this, because I must allude to it again, and so I pass on to discuss with you what seem to me the principles and the warning of this schism.

The principle is, *indulged individualism*. The warning is, *the responsibility for irresponsibility*. There will, undoubtedly, be various opinions in the minds of men, from their different standpoints, as to the causes which have led to this. Tyrannical majorities; the indifference and timidity of Bishops; the longing for more liberality; excessive ritualism, etc. But, after all, these are only the superficial reasons; they are not causes at all. The true cause is indulged individualism. For years the degenerate descendants of the old school in the Church that called itself exclusively, and with a savor of Pharisaism, *Evangelical*, has been engaged in a bad thing; bitter denunciations of men and measures, from whom they differed, and of which they disapproved. The more they diminished in numbers, the more they increased in venom. And pamphlets have reeked, and platforms have rung, with the gall of their bitterness. This was bad enough. But bad things encouraged, always grow to worse. And the next phase of this evil speaking, after it had spread its seed of suspicion and false witness, was an attack upon the Church, "her *imperfect* reformation," and upon the Book of Common Prayer, "its germs of Romanism." And in this atmosphere, fatal to honest judging, clear seeing, or true loving, having

nothing in it of theology but the odium; men have steeped themselves, till some people have come really to believe it true, not only that many Bishops, Priests, and laymen in the Church are, in disguise or by avowal, Romanists; but that the Church and the Book of Common Prayer, and really, as the Bishop of Delaware has suggested in his admirable letter, the Bible, in certain expressions, are all Romish, at least, by implication.

And then comes the cry of *conscience*, so easily mistaken for self-will. What can such men do? The Bible will not retranslate itself into their language. The Prayer Book will not dilute itself into denials or double meanings. The Church will not give up her ancient formularies. They must leave her, and either join the sect that suits them, or make a new one, which for the time will suit them, while they compose it themselves and control its views. A very large proportion of those who have helped to swell this cry stand back aghast at the results of what they have assisted in bringing about, and excuse the separatists on the ground of their conscientious scruples, and ask for change on account of their own conscientious scruples, and to bring their wanderers home.

Now, this is one side of the case; and it is the side whose seed has bloomed out into noxious flower, and borne its unripe fruit. But there is another side of the danger, which I desire to state as strongly, yet undeveloped into its full results. Another set of men, with the same savor of "I am holier than thou," have arrogated to themselves the exclusive title of *Catholic*. They are as far removed from the mighty and spiritual intellect of Pusey, or the sweet and holy learning of Keble, as the modern radical from the old evangelical. And they too have indulged in this sort of thing, calling bad names, attributing evil motives, denouncing, with intense bitterness, all who differ from them. They have not, it is true, attacked the Book of Common Prayer; but the Reformation they condemn entirely, chiefly by the illogical absurdity of vilifying the characters of its leading men. And the Protestantism of the Church, not a good, distinctive title, I

grant, but an essential, distinctive feature of the Church in every age, they despise and denounce in most unmeasured terms. And, living in this atmosphere, they come to be infected with it until *their* consciences become troublesome, and every little matter of taste becomes a conscience, and every personal opinion gets into their creed, generally as its first article; and what can they do? They must leave the Church, and join the greatest schism of history,—the Roman Communion; or, remaining in the Church, they must keep up an irritating resistance to all authority of Rubric, or of Bishop, or of Canon, with which they disagree; and provoke, with their violent unwisdom, extreme positions in the other direction. And with them the cry is: "What can we do?" Their conscience is the trouble with them, too. And if they go to Rome, "they could not help it."

In both these instances, the trouble is that which the prophet denounced in the Israelites of old. Having gone to enquire of God with the idols of their wilful opinions in their hearts, God has answered them according to their idols; and they have mistaken the echo of their own wishes, flung back from the Divine silence, for the voice of God. It seems to me, that one and the same evil underlies both these cases—indulged individualism. It grows out of mistaken regard for the Protestant bodies about us, on the one hand; which fraternizes with them, occupies *their* pulpits, and calls it an exchange, confounds their piety, which is undoubted, with their theology, which is imperfect, and their authority, which is *not*; until the individual is always considering their feelings, conciliating their prejudices, and consulting their views. Or it grows out of an intense tenderness for Rome, which imports her phraseology, imitates her ceremonies, and uses her books of devotion. Under an impression that they are longing and striving for unity, such men are, really, in the one case, proposing an amalgamation with the incoherent antagonisms of discordant sects; or, in the other case, cultivating a tendency to unite with the communion, which is the mistress of schism. The question, so far as it applies to men still in the Church, is

not of the responsibility for the *end* of all this, but of the responsibility for the *beginning* of it. It is easier to see the end from the beginning, in morals. And in the department of morals, the illustration furnishes itself *readily*. Habits of wrong indulged in, in the drunkard, the gambler, the speculator, weaken the moral sense until harmless tastes become sins, and sins become a habit, a disease; and, in time, all self-control gone, they cannot help it. In a sense they become irresponsible; but the time was, in each separate life, when he was not irresponsible; or, if he was, somebody was not. There was a time when he was responsible; and, therefore, he is responsible, or, if he inherited the disease, his father is responsible, *for his irresponsibility*. And it is just here that the warning seems to me to apply, to our belief, for which we are just as much accountable as for our life; for our faith, as for our morals and our duty.

If a man allows his religion to consist in a hatred of Rome, or in a contempt for Protestantism; if a man of sheer self-will, and taste, and liking, chooses to dally, and play, and trifle with separatists from the authority, or corruptors of the faith of the Church, whose sworn Minister or member he is, he may get to the point where he *cannot help* going to Rome, or founding a schism, or joining a sect. But the time was when he could help it, and, therefore, he is responsible, or those whose influence has moulded him, are, with him, *responsible for his irresponsibility*.

It is not our business to condemn the past, or to curse those who are gone. Anathema means, a thing laid up in store. The Church adds to it, always, Marantha,—the Lord cometh. But learning from *it*, and warned by *them*, I do beseech and implore you, my well-beloved, and I pray God for myself, that we may be drawn out of this atmosphere of denunciation and bitterness, and removed from the false, unreal sympathies of self-will, which, in incessant assimilation of our thoughts, and words, and ways to foreign systems, and in continual apologies for our distinctive points of difference, imply a half-hearted allegiance, if not a whole-hearted disloyalty to the Church.

There are two other things which I think demand saying by a Bishop. The first is this. We are bound to be more thorough in our catechisings, and more careful about the preparation of our candidates for Confirmation. The children must be trained in the full-voiced teaching of the Church, in her Catechism and her Offices. It will not do for any Clergymen to leave this to the relative irresponsibility of lay teachers. The careful, public, and personal teaching of the Priest must be the chief dependence for the proper Churchly training of the children. And great care in the preparation of adults, coming to us from other religious bodies, cannot be too much insisted upon. Drifting in, often, upon superficial grounds; sometimes on grounds that touch neither personal religion, nor points of belief, they must be *built up*, before they are *built in*; made lively stones, before they are set into the Temple walls.

And I earnestly impress upon the Clergy, that they do not allow any desire for increased numbers, or any regard for the personal dignity or importance of the candidate, to interfere with their requirement, of a full understanding and an honest acceptance, on the part of those who come to be confirmed, of the distinctive principles and doctrines of the Church. The Church gains nothing by the addition to her communion of men who do not know and choose the essential differences between her and the denominations which they leave. What is true of candidates for Holy Baptism and Confirmation, is as true and as important, in its bearing upon Bishops, and Standing Committees, and Examining Chaplains, of candidates for any of the *three* Holy Orders of the Church.

One other thing I say here, in my position as a Bishop, in his own Convention. There are indications already of a growing spirit to push a demand, made three years ago, and to push it now under threats, for a change in the Book of Common Prayer. It may be said, in a sort, to be unchangeable, because its doctrinal statements are interwoven into its structure. *One word* out, here, will not alter the principles of all the Church's services

and all her plan of training. And a recent Canon, repealed, cannot undo the doctrinal teaching of her Advent Collects, her Ember Seasons, or the prayers and preface of the Ordinal. This is the turning point of serious difference. When I say changes, I do not mean to confound Liturgical directions or ceremonial practices, with diminution of, or addition to, the doctrines of the Church. To some people, a musical service, or an act of reverence, seems as serious a matter as the change of a word, in which is hidden a germ of vital truth. I mean the demand for the omission, or the alteration of misunderstood words. It is a demand which cannot, for an instant, be yielded to, in either direction, if it touch a doctrine of the Faith, without putting the Church in the attitude of the Roman Church to-day; of imposing new terms of Communion upon those who took their vows of allegiance to her in Baptism, or in Ordination, when she taught what she teaches to-day. The moment that, by *any alteration*, of addition or of diminution, she changes the *doctrinal* teachings of the Prayer Book, she absolves from all allegiance to her, every man baptized or ordained before the moment that the change is made. They will become Old Catholics, or Old Episcopalians, if you will, and she will have caught the Roman fever of change.

If one is asked just what are meant by doctrinal statements, it is not easy to answer in brief. Doctrines are to be found, first, in the Creeds; and secondly, in the Offices of the Church; but one may change doctrine without changing the Creed. To deny the grace of Baptism, would be to deny the Creed, which teaches us "one baptism for the remission of sins." But we may deny this, by changing the Baptismal Office; and to change the Baptismal Office for the sake of denying this, would be to change the Faith. Again, while some omissions might be harmless, any omission of a word involving doctrine—certainly the studied and consistent omission of a set of words or phrases involving doctrine, would almost necessarily be a denial of that doctrine. And that because, while it might have been possible,

not to put certain expressions into a Liturgy; taking them out, after they have been put in, is a much more serious matter, almost necessarily involving change—change, I mean, of the substance of the Faith; to which, by our recognition of the principles of Catholicity, in the Preface to the Prayer Book, we acknowledge ourselves incompetent. Anything “clearly determined to belong to doctrine,” cannot be changed. The substance of the Faith must be kept entire. This is the only difficulty about the *Filioque* in the Creed called the Nicene. To take it out, might seem to be a denial of the mission of the Holy Ghost by the Son. But there is even a worse difficulty about keeping it in, because its original insertion was an unauthorized change “of the substance of the Faith.”

So an alternate phrase *need not* be, but *might* be a denial, because it might destroy the unity of the Faith. To say “the place of departed spirits,” instead of *hell*, changes no doctrine, because the expressions are synonymous. To put “born again,” instead of *regenerate*, is not a change, for the same reason. So I believe there is no change, but only a weakening of positiveness in statement, in the alternate form of ordination; since to “take the authority to execute the office of Priest” necessarily implies “receiving the Holy Ghost,” by whose gift only that authority comes. And “to execute the office of a Priest in the Church” implies the power “to remit and to retain sins;” which were the words in which the Priestly office in the Christian Church was instituted by Christ himself. The difficulty about alternate phrases is, first, that where they propose to clear up misconception of words, they create a worse misconception of fact, namely, that the Faith of the Church is not one. And the second difficulty is, that dilution of statement tends to denial of doctrine, and implies uncertainty of belief, or cloudiness of thought, or cowardice of speech.

And, looked at in this light, it seems to me that no true-hearted son can bear to think that his mother, whose age, while it makes her venerable, is full of the undying youth of the dew

of her birth, should change her clear, strong, certain voice, into the shrill and faltering feebleness of old age; and with the "stammering lips and uncertain tongue" of alternate phrases, attempt to teach the people a sort *double entendre*. In matters of doctrine, no *alteration* and no *alternation* seem to me the watchword of the time. The teacher that cannot say of every question of the Faith, "This is the way, walk ye in it," deserves to be "removed into a corner." I have no fear whatever of this result; on the contrary, I believe that there are indications of a closer coherence among us than ever before. In the smelting process, non-assimilating elements are evolved, and separated, and cast off, and forgotten; and *then* the other particles running together, all fuse and cohere into solid and substantial unity, and *harden* into the shape they take in the heat of the crucible. Out of this trial may God bring this end. That it may be so, more and more, let us *promote*—first, by toleration, forbearance, and modesty of opinion, through all our tenacity of the Faith; and then, by diligence, according to our priestly vow, "frame and fashion ourselves according to the Doctrine of Christ;" rather than, in willfulness, to seek to fashion Christ's doctrine according to ourselves. And then may we pray, with consistent and unfeigned lips, that "we may love as brethren," that we may obtain from God that "good and joyful thing to dwell together in unity," that we may all be *one* in Christ.

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